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officials: First, a chief, known as ū'nyi or ū'mi, and now gobernador; second, one or more sub-chiefs, casawa'lyi, now called gobernador nuevo; third, a class which might be termed officers of the law, called tca'itala. All the officers of the present Spanish form of government, other than the gobernador and the gobernador nuevo, are classed under the last head, and in reality all serve the same purposes as did the ancient tca'itala.

The center of government inheres in the chief, no matter where he may reside, and practically all matters, but especially matters of importance, are referred to him.

The Cayapa are separated, geographically and politically, into three divisons, each with its section of the river and its particular village which is used only at times of fiestas or for other gatherings. These divisions are those of Punta Venado, Sapayo Grande, and San Miguel, these designations being taken for convenience from the names of their respective villages in the order in which they are met in going up the Rio Cayapas. A part of Punta Venado is shown in pl. VIII, while a distant view of the village from the river is shown in pl. IX. This is the largest and most important of the three villages. In pl. X is presented a view of a part of Sapayo Grande, with the chief's house in the left foreground.

In each of these villages the chief has a large house, and it is here that most matters of importance are settled, justice is dispensed, and punishment inflicted. In such a house there is a large special room, at one end of which is a heavy stocks for the confinement of prisoners when necessary. In the Cayapa country the stocks is strictly

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In the Cayapa countryside stocks is strictly
681 a Spanish institution, so far as can be learned, and has
177 no Cayapa name, but is always called by the Spanish term cepo, or, as it is rendered locally, se'po. So far as known it was introduced among the Cayapa by early missionaries.

622 In speaking of ceremonies (page 392), detailed descriptions are given of the methods of punishment, which theoretically is meted out only by the chief and the subchief. The remaining officers of the government, how-
[624] ever, take a hand in the actual punishment when asked to do so by the chief, though their special duty is to apprehend and bring the offenders to justice, to keep order at fiestas and other gatherings, and generally to execute the laws devised by the chief, whose authority is supreme and whose word in all matters is absolutely binding. His attitude, however, is in no way oppressive; on the contrary, he displays great deference to public opinion and conducts the affairs of government in a harmonious and satisfactory manner. Perhaps the operations of the Cayapa governmental machinery are shown to best advantage in the settlement of what may be termed civil difficulties, for, as has been previously pointed out,
[674] there are few fixed laws among the Cayapa, largely for the reason that few crimes are committed. The laws are
577 more in the nature of canons of ethics than statutory en-
671 actments, and they may be varied to a certain extent by public opinion concerning the particular case in hand.
674 The Cayapa maintain that they have no punishment for theft, because theft does not exist either among themselves or against their neighbors. This reputation is borne out by the whites and negroes of the region, who

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village. The successor of an official is definitely known long before the death of the latter, but an official vacancy is not actually filled until the coming of the priest. Then, in the presence of all the other officials and anyone else who may wish to be present, the priest delivers an address in which he names the new official, announces his duties and privileges, commends him to the respect of the people, and charges him with the duties and responsibilities which he is about to assume. On the death of the chief, for instance, his duties are relegated to some other official, usually one of the "alcaldes," until such time as the priest shall arrive and inaugurate a successor.

None of these officials are supposed to receive compensation other than the honor and respect in which they are held. The chief, however, usually levies fines upon offenders, of which he takes personal possession and could, if he so desired, use a portion of them for his private needs, since no special account of such matters is kept by anyone. As a matter of fact such a thing rarely or never happens; on the contrary the chief uses the fines for paying the services of officers of the law whom he may send on missions of various kinds, such as bringing culprits to justice, settling disputes among his people, and the like. A portion of the money he uses also for the payment of shamans whom he employs now and then to expel dangerous spirits from his village, from deep pools in the river, or from other places where these mysterious beings are supposed to endanger the lives of the people at large. At the present time, when coins of Ecuador and Colombia are comparatively easy to obtain, fines are paid in money, but in earlier times they were always paid in commodities.

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silk or rayon shawl which can cover her head, face and breast when she is dancing. Her skirt, worn over a black cotton underskirt /ʔʷúnʷa/, falls just below the knee and is a wrap-around in a solid color. It is embroidered at the hem in the manner of the man's shirt fashions. A belt secures the underskirt, and the overskirt is tucked in at the waist. The women spend a good deal of time adjusting the overskirt.

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For dancing or for receiving the blows of the cat-o'-nine-tails /ástəcúwa/ as punishment, the woman puts on over her usual skirts a woven wrap-around skirt made of heavy cotton and decorated with both geometric and realistic designs. Many colors are used, but blue, white, and red predominate. Since the present generation of women is almost completely ignorant of the weaver's art, the skirts are seldom their own handiwork.

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Manufactures. Woodworking: It is immediately apparent that canoes and their handling are extremely important to all the inhabitants of the area. Young boys often begin their lessons in canoemanship by playing on the drifting logs that come down stream when the river is in flood. They tumble and splash and learn